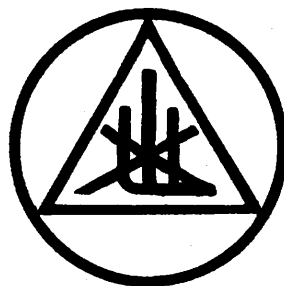


the Beacon



November 1960

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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*The editors do not necessarily endorse all statements made by individual authors
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SPIRITUAL COUNSEL

THE editors of the *Beacon* feel they cannot do better than use this editorial column to reproduce the last part of Dag Hammarskjöld's report to the Security Council of the United Nations on Sunday, August 21st, at a specially convened meeting. The principles of human and national relationships for a new world civilization are clearly stated, and the fundamentals of the Law of Group Progress highlighted. For one, at least, of those present at the meeting, this was an unforgettable experience.

•
‘In concluding, let me look at the future. The Belgian chapter in the history of the Congo in its earlier forms is ended. The United Nations, thus manifesting the unity of the territory and the people, is, all over the area, in charge of order and security, creating an umbrella under which the people of the Congo should be able to find its way to peace and to create the forms of government and administration under which they wish to live.

‘Can the United Nations do more? Yes, in one respect: by putting its technical resources at the disposal of the people of the Congo in assistance in the enormous tasks it is facing. But apart from the protection which the United Nations gives to normal civilian life, its contribution cannot go beyond assistance to the people.

‘The decisions will have to be those of the people, the choices will be theirs and the creation of a political structure which will provide a stable and constructive government must be theirs. It must be theirs to find, along the road of reconciliation, compromise and agreement, marked by willingness to put the interest of the nation above

the interests of groups, areas or individuals.

‘Is it too much to expect that it will be understood that a period of utter crisis and disintegration is one in which those who work for their personal benefit are acting against the interest of the people of the country, while those who work for the interest of the people of the country will find that they themselves have profited by their self-oblivion in submission to the common cause.

‘The United Nations stands ready to help also in the creative process to which I referred, but it can help only to the extent that it is requested to help and to the extent that it meets with a confidence rising above considerations of nationality and race which are contrary to the very spirit of universality, fundamental to the Charter, a spirit in which, alone, Africa — and the Congo as one part of Africa — can find its rightful place in the international community of nations.

‘In the perspective just outlined, the tensions of the moment disappear and even the Belgian intervention and the Security Council counteraction are reduced to an episode. This meeting of the Security Council would rise above the reasons which have made it necessary if we were to look toward the real problems of the future. The needs of the moment may falsify our perspectives. It seems to me to be time to look ahead and to brush aside those conflicts and divergencies of views and emotions which for too long have delayed a concentrated effort to mould the people of the Congo into a happy and prosperous state, adding to the stability and progress of Africa and thereby contributing to the peace of the world.’

The Power of

Right Energy Relationships

by Djwhal Khul

The essential truth of this extract from the Tibetan's teachings, written during the war years, is still valid and still applies to the continuing crisis in the struggle between the Forces of Light and the Forces of Materialism.

Although the 'hot' war was over, in January 1948 the Tibetan said that the conflict on the mental plane continued with unabated vigour, and would continue and crescendo until humanity has clarified the issue by clear thinking and the sacrifice of selfishness. The power of thought is potent in effect. Knowledge and understanding of the spiritual and esoteric background to the working out of international relationships, will sharpen the focus of our thought and enable us to co-operate intelligently with the direction of Hierarchical thought and with the energy currents urging humanity along its evolutionary way. 'If the Hierarchy had not thrown the power of its thought into the United Nations (the Allies) emergence for humanity might still be a long way off.'

IT might be said that what is truly taking place in the world today is the transference of the energy of the planetary solar plexus to the planetary heart centre. The forces of cupidity, aggression, glamour and greed will be transmuted in the present furnace of pain and fiery agony and will be raised into the heart centre. There they will be changed into the power of sacrifice, of inclusive surrender, of clear vision of the whole, and into co-operation; this is an aspect of the principle of sharing.

When I say these words, I am not speaking idealistically or mystically. I am pointing out the immediate goal; I am indicating a problem of our planetary deity; I am giving you the clue to a scientific process which is going on under our eyes and which is today at a point of crisis.

As this is the Aryan or fifth root-race (and I do not use this term in the German, materialistic and untrue sense) there are today in the body of him in whom we live and move and have our being, five focal points of spiritual energy, expressing them-

selves through five awakened centres in that body. These five are :

1. GENEVA—The European continent.
2. LONDON—The British Commonwealth of Nations.
3. NEW YORK—The American continent.
4. DARJEELING—Central and Western Asia.
5. TOKYO—For the Far East.

Today, these five centres are being abnormally and deliberately stimulated and vitalized. The energy which flows from them is profoundly affecting the world, holding great hope for the future but producing most disrupting and disastrous effects where the material side of human life is concerned. There are two centres in the planetary life which are as yet relatively quiescent as far as any world effect is concerned. To them I assign no other focal point beyond hinting that within the continent of Africa one will some day be found, and later still (many millions of years ahead) another will be discovered in the region of Australia. It is, however, with the five centres in this fifth root-race that we are concerned.

The force which the centre at Geneva is expressing (at present ineffectually, though later a change will come) is that of the second Ray of Love-Wisdom, with its major emphasis at this time upon the quality of inclusiveness. It is concerned with the 'binding together in brotherly love' and with the expression of the nature of service. This planetary centre, which conditions the little country of Switzerland, has had a most potent effect upon that country; a study of these effects will demonstrate future possibility for the world, once the flow of its energy is less obstructed. It has produced the fusion of three powerful racial types in group formation and not through admixture as in the United States; it has enabled two relatively antagonistic divisions of the Christian faith to work together with a minimum of friction; it has made Geneva the origin of the Red Cross—that world activity which works impartially with and for the nationals of all countries and for the prisoners of all nations; it housed that sad though well-intentioned experiment which was called the League of Nations; it is that which has protected that small country from the aggressive sweep of the Axis powers. The motto or note of this centre is 'I seek to fuse, to blend and serve'.

The force which is centred in London is that of the first Ray of Will or Power in its building aspect and not in its destroying aspect. It is the service of the whole which is being attempted at great cost and the effort is to express the Law of Synthesis which is the new emphasis, pouring through from Shamballa. Hence the fact that the governments of many nations found asylum in Great Britain. Likewise, if the Forces of Light triumph because of the co-operation of mankind, the energy expressing itself through this powerful empire will be potent in establishing a world order of intelligent justice and a fair economic distribution. The keynote of this force is 'I serve', as I told you earlier in this treatise (see the last page of *A Treatise on the Seven Rays*, Vol. I).

The force expressing itself through the centre, New York, is the force of the sixth Ray of Devotion or Idealism. Hence the

conflicts everywhere to be found between the varying ideologies and the major conflict between those who stand for the great ideal of world unity brought about by a united effort of the Forces of Light, backed by the co-operative effort of all the democratic nations and the separative materialistic attitude of those who seek to keep the United States from assuming her responsibilities and her rightful place in world affairs. This latter group, if they succeed in their endeavour, will deny the United States her share in the 'gifts of the gods in the coming age of peace which will succeed this present point of critical suspension', as the *Old Commentary* phrases it. The sixth ray is either militant and active, or mystical, pacific and at present futile, and these two aspects at present condition the United States. The keynote of this world centre is 'I light the Way' and this is the privilege of the States if its people so choose and permit worldwide humanitarian, self-sacrifice (self-initiated) and firm decision to stand by righteousness to govern their present attitudes and policies. This is slowly coming to pass and the selfish voices of the blind idealists, the fearful and the separative are dying out. All this is happening under the inspiration of service, motivated by love. Thus the two major democracies can eventually restore world order, negate the old order of selfishness and aggression and usher in the new order of world understanding, world sharing and world peace. Peace will be the result of understanding and sharing and not the origin of them as the pacifists so often imply.

The force pouring through Darjeeling at this time is that of the first Ray of Will or Power. The egoic ray of India is the first ray and hence the immediate effect of the inpouring Shamballa force is to stimulate the will-to-power of all dictators, whether they are the would-be world dictators such as Hitler and his group of evil men, ecclesiastical dictators in any religion, business dictators in any business group in any part of the world or those minor dictators, the tyrant in the home.

It is interesting to note that the keynote of India is 'I hide the light' and this has been

interpreted to mean that the light pours forth from the East, and that the gift of India to the world is the light of the Ageless Wisdom.

Shifting Idealisms

I would like here to interpolate some remarks. It is of deep moment to realise that Great Britain and the United States are closely related and that this relation makes certain realities and activities inevitable, once the soul of each nation is functioning potently; and that India and Great Britain are related through the first ray personality of Great Britain and the egoic ray of India. The implications are clear and interesting and also encouraging. The consciousness aspect of the British people is steadily shifting into an expression of their second ray soul and hence their seizing upon the opportunity at this time to serve humanity at immense cost. The same thing is happening to the American people. The problem of shifting idealisms is great, as I have said, and the temptation is to hide behind the glamour of fighting for an ideal rather than react to world need, and to omit to react to the ray of the soul which is the second ray of love.

The forces flowing through Tokyo are those of the first ray in its lower materialistic aspect. Japan is governed by the soul ray in the consciousness of its leaders. Its sixth ray personality is responding to the call of the first ray energy; hence all the present unhappy attitudes and activities, and hence also its link with Germany through the soul ray of both nations and with Italy through the personality rays. Hence, therefore, the Axis.

I would here point out that in these inter-relations is no inevitable fate or unavoidable destiny. The aim of the individual disciple is to handle the forces which play through him in such a manner that only constructive good can eventuate. He can misuse energy or employ it for soul ends. So it is with nations and races.

I would also point out in passing that the two major divisions of the world—the Occident and the Orient—are also governed

by certain ray energies, as follows:

The Occident.....	Soul Ray.....	Ray II
	Personality Ray.....	Ray IV
The Orient.....	Soul Ray.....	Ray IV
	Personality Ray.....	Ray III

I would remind you that we are in a period of shifting rays and that they change both for individuals and nations, for hemispheres and planets. All can move off a minor ray on to a major if destiny decrees. A study of the above tabulation will give much light to the inter-human relation. Three great countries hold the destiny of humanity in their hands at this time: the United States of America, Great Britain and Russia. Great fusing, racial experiments are going on in all these lands; the rule of the people is being developed in all of them though it is as yet in an embryonic stage. In Russia it is being retarded by a dictatorship which will shortly end; in the States by corrupt politics and in Great Britain by ancient imperialistic tendencies. But democratic principles are being developed, if not controlling; religious unity is being established though it is not yet functioning and all three countries are learning very rapidly, though the United States at present is learning the most slowly.

The Occident and the Orient are linked through the personality ray of the Occident and the egoic ray of the Orient and this indicates eventual understanding once the second ray occidental soul becomes the dominant factor. When these various relationships are somewhat grasped by the peoples of the world you will get the clue to the various happenings taking place today and will understand the goal and the method of its attainment more clearly. There is much deep research work to be done, for the science of energy relationships is yet in its infancy. The next few years will see it gain. What is really happening is a shift in the human consciousness from its focus on individual energies, functioning through some specific ring-pass-not (individual, national, continental or racial) to a grasp of their inter-relation and effects upon each other. This science can be studied in various ways:

1. From the angle of antagonisms which seem inevitable and which can be accounted for by

the ray energies and which can be offset by soul energies rightly employed.

2. From the angle of identity of forces, leading inevitably to identity of interests and activities.

3. From the angle of fusion, of unity, of vision and of goals.

4. From the angle of humanity as a whole. If it is remembered that humanity is primarily governed by two rays (the second and the fourth) it will be found that those nations and countries whose governing rays are also the second and the fourth must and will play an important part in determining human destiny.

Therefore, through the five major centres in the planet today, spiritual energy is streaming forth, and according to the vehicle of expression which receives its impact so will be the reaction and activity and so will be the type of consciousness, interpreting and using it. The ancient occult truism remains accurate: 'Consciousness is dependent upon its vehicle for expression and both are dependent upon life and energy for existence.' This remains an immutable law.

The five cities which are the exoteric expression of the esoteric centre of force and through which the Hierarchy and Shamballa are seeking to work are the correspondence in the planetary body to the four centres up the spine and the ajna centre in the body of humanity and of individual man. In all three cases, they are 'living, vital, focal points of dynamic force' to a greater or less extent. Some predominantly express soul energy and some personality force; some are influenced by Shamballa and some by the Hierarchy. The head centre of the Occident is beginning to react to second ray energy and the ajna centre to fourth ray energy and in this lies the hope of the race of men.

A Field of Research

I have given you here and elsewhere in my writings all that it is at this time possible to give anent the planetary centres and the rays, including the rays of nations and of races. You will find a wealth of information hidden in my various statements if due search is made and the material is gathered together into a coherent whole. I would ask you to study and compare, to read and search *topically* and to extract all that I have said

about the various nations, their governing constellations and their planetary rulers. There is a wide field of research here. This research will fall into several categories:

1. Research into the nature of man's centres, the nature and influences of their governing planets, their inter-relation from the energy angle and the quality of the ray forces which are seeking expression, plus a knowledge of the personality and egoic rays. Out of this will come an understanding grasp of the human constitution which will reveal all relationships and produce two basic 'events in time':

a. The blending of the subjective and objective life of the individual in the waking consciousness.

b. A new relation established between men which will be based upon the above fusion.

2. Research into the various national centres and their esoteric ruling energies, revealing in a more universal manner and with a wider horizon the destiny of humanity in relation to its group units, large and small. The soul and personality qualities of nations will be studied, the centres within each nation which focus certain ray energies will be noted, and the qualitative emanations of its five or six major cities will be investigated. Let me here give you an instance of what I mean: the influences of New York, Washington, Chicago, Kansas City and Los Angeles will be the subject of scientific research; the psychic atmosphere and the intellectual appeal will be studied, effort will be made to discover the soul quality and the personality nature (the spiritual and the materialistic tendencies) of these great aggregations of human beings which have come into expression in certain fixed localities because they are expressions of the force centres in the vital body of the nation. Similarly, in connection with the British Empire, a study will be made of London, Sydney, Johannesburg, Toronto and Vancouver with subsidiary studies of Calcutta, Delhi, Singapore, Jamaica and Madras which are all subjectively related in a manner unforeseen by students at present. Under the plan and contingent upon the energies pouring through

the five planetary centres according to plan. there are three great fusing energies or vital centres present upon our planet:

- a. Russia, fusing and blending eastern Europe and western and northern Asia.
- b. The United States (and later South America) fusing and blending central and western Europe and the entire western hemisphere.
- c. The British Empire, fusing and blending races and men throughout the entire world.

In the hands of these nations lies the destiny of the planet. These are the three major world blocs from the consciousness angle and from the angle of world synthesis. Other and lesser nations will participate in the process with full independence and co-operation, voluntarily and through the perfecting of their national life in the interests of the whole of humanity, and through the desire to express and preserve their soul integrity and their purified national purpose (which purification is now going on). The keynote, however, of human living will be struck by Russia, Great Britain and the United States — not because of their power, their historical past and their material resources or territorial extent but because they are in a position to fuse and blend the many types, because they are far-visioned in their world purpose, because they are not basically selfish in their intent, and because the government of the peoples reaches down into the depths of each nation and is fundamentally for the people. Their basic Constitution, Magna Charta and Bill of Rights are human.

Other nations will be gradually swept into line with these fundamental spiritual requirements, or — if they are already based on these human principles and not on the rule of a powerful minority, exploiting an unhappy majority — they will co-operate freely with these greater nations in a federation of purpose and of interests until such time when all the nations of the world see the vision clear, forego their selfish aims and agree in the unity of the work to be done for the whole. Humanity will then emerge into the light of freedom with a revealed beauty

and a spiritual purpose, hitherto unknown.

3. Research into the relation of the planetary centres to the systemic centres, the sacred planets and the energies pouring through them from the constellations which they 'rule' in the esoteric sense. This is one of the paradoxes of occultism but it can be understood if the student remembers that the centres in his etheric body rule the planet in so far as they are receptive or non-receptive to the influences emanating from the planet, via the planetary centres.

A Functioning Unity

Beginning as ever with the study of the microcosm as the clue to the macrocosm, but seeking at the same time to envisage the macrocosm in order to understand the microcosm, man will some day establish an intelligent relation to the whole of which he is a part, and this with conscious co-operation. Thus the higher mind and the lower mind, the abstract and the concrete, the subjective and the objective will be brought into a functioning unity, and man will be whole.

I cannot give you the relation of the planetary centres to the human centres or of the systemic centres to the planets. Too much knowledge would be given too soon and prior to the time when there is enough love present in human nature to offset the possible misuse of energy with its often disastrous consequences. The colours, the mathematical rate of the higher vibrations which emanate from the centres — individual, planetary and systemic — and the quality (esoterically understood) of the energies must be the subject of human research and self-ascertained. The clues and the hints have been given in the Ageless Wisdom. The slower method of research is the safer at present. In the next century and early in the century an initiate will appear and will carry on their teaching. It will be under the same 'impression' for my task is not yet completed and this series of bridging Treatises between the material knowledge of man and the science of the initiates has still another phase to run. But the remainder of this century must be dedicated to rebuilding the shrine of man's living.

(Continued on p. 359)

Aryan Kurukshetra

by Mary W. Turner

Our present Aryan civilization, like its predecessors Lemuria and Atlantis, must sometime face its soul-personality crisis. Has that time now arrived? And if so, has humanity evolved sufficiently to make the right choices, to exercise adequate spiritual discrimination, to have confidence in the ultimate outcome?

STUDENTS of the Ageless Wisdom are familiar, to some extent, with information given about the third and fourth root race civilizations, those periods of human history which we have named the Lemurian and Atlantean civilizations. We know that these periods in human experience provided opportunity for a needed growth in consciousness, according to the immediate focus and potential. We are also familiar with the fact that after struggle, trial and testing, the then humanity settled back in consciousness into the conditions and attitudes it should have outgrown. This 'settling', or crystallization, induced stagnation and degeneration, and the race, no longer able to respond constructively to spiritual stimulation, was eventually subjected in each case to the total destruction of the forms in the three worlds (mental, emotional and physical) through which consciousness evolves. Divine intervention, or what we would now call 'an act of God', destroyed Lemuria by volcanic eruption and

subsequent submergence, and Atlantis by flooding and submergence.

We know that the evolving consciousness in all forms of life — planet, race or man — arrives eventually at a point of soul-personality crisis, which is decisive in relation to future progress. Have we, therefore, given adequate recognition to the fact that this fifth root race, this Aryan civilization which includes the vast majority of today's humanity, is similarly destined to reach a point of crisis in relation to the future of the entire human race and to the continuous unfoldment of consciousness in the forms of our present civilization? As in Lemuria and Atlantis, so in our present Aryan-quality consciousness. And there are various indications which might lead us to suppose that we, the Aryan race — the fifth root race evolving its consciousness on the fifth plane of mind — now stand facing that extremity crisis of the soul when a balance can be struck

(Continued from p. 358)

to reconstructing the form of humanity's life, to reconstituting the new civilization upon the foundations of the old and to the reorganizing of the structures or world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose. Then and only then will it be possible to carry the revelation further.

All this is dependent upon the triumph of the Forces of Light and the consequent victory of those who stand for human freedom. If the forces of materialism and cruelty triumph and selfish and wicked national interests and ambitions had prevailed, the revelation would still come but very much later. The issue is not in the balance and there is no need to despair. The courage of

those fighting for freedom remains unimpaired. The Hierarchy stands. Light is breaking in the world as the realities of the situation emerge more clearly.

Be of good cheer for there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant from the darkest pit of hell. There is need however to overcome the inertia of the material nature in response to human need, individually and by the nations not engrossed with the essentials of the situation. This shows signs of happening. There is no power on earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back.

(from *Esoteric Astrology*, pp. 520-533)

between the reactionary remnants of our Lemurian and Atlantean attitudes to life tying us back to personality separateness, and the inclusive, unifying power of the soul to establish right relationships.

Bearing in mind that any ideas expressed here are tentative and suggestive, the result of a personal registration which may or may not be accurate, there may be value in exploring this possibility further; value, because when issues can be seen with clarity and considered in impersonal dispassion with the discriminating faculty of the mind, the underlying causes emerge into consciousness indicating the true nature of the choice to be made. At the extreme point of tension, the evocative clarity of an open channel in consciousness is the only means of achieving perspective and right emergence.

As we open our minds to some of the possibilities present, and inherent, in this dramatic world opportunity, it is advisable to realize at the outset that we stand where we do because of growth and human achievement; because of the steady movement of the unfolding evolutionary process, which has progressed *according to Plan*. We are not at extremity crisis point because of failure to learn or because of the breakdown of human ability to respond to spiritual stimulation, although undoubtedly we could have learned more, more quickly. The meeting of the decisive soul-personality crisis in individual man, involving all aspects of the personality life, is a triumphant testimony to the power of the indwelling divinity to lift the wayward, self-centred, sense-bound man to a point of receptivity and sensitivity from which he can no longer retreat, and where the 'Kurukshetra' experience is his by right. So it is with humanity as a whole in each succeeding root race, civilization and era.

Key to Understanding

As esoteric students we have some understanding of what is meant by 'a point of crisis'. We experience the reality of it in our own lives; and in world events we are becoming so familiar with its sound emanating from one area of the world after another, in relation to one human problem after another,

that our awareness tends to become dulled by over-use. Living with world crisis as we do, the sharpness of the point no longer makes the same impression. Yet it is just these successive points of crisis, duplicating, crowding and overlapping, which provide a key to understanding the present position, particularly when they are seen in relation to the time cycles governing the work of the New Group of World Servers and extending opportunity to humanity.

During the period of the Wesak Festival this year — 1960 — we entered a major crisis year within a twenty-seven year crisis period. It seems obvious that opportunity would be taken of this event to precipitate the extremity crisis of our civilization, inevitable and imminent following the tremendous human achievement of releasing the energy in the atom of 1945. This achievement has been the decisive factor and turning point in human consciousness from which progress into the new age can be constructively unfolded. It was also responsible for the timing of the Christ's announcement of his imminent return. The Christ is coming to 'help humanity help itself'; and it has been said that although divine intervention was responsible for the ultimate fate of the third and fourth root race civilizations, and has justly exercised its beneficence in other less cataclysmic ways, the humanity of today and tomorrow is no longer subject to divine intervention and must work out its own destiny, solve its own crises and achieve its own salvation. *For the first time in the long history of human evolution, humanity has the power to destroy itself utterly; it therefore, for the first time, also has the power to save itself.* The release of the energy in the atom, which can be the means of total human annihilation, is the reflection in physical matter of human ability to release the power of its own soul — the only means by which humanity can achieve victory in this world conflict of energies and forces. The glory of the new age is more clearly visioned on the radar screen of human consciousness than are the familiar, fading conditions of the past, much of which now constitutes 'the good we should have left behind us' crystallizing, as we fail to let it go, into an evil buttressing of the entrenched

'forces of materialism' opposing the 'forces of light'.

While it may be true, however, that humanity has moved beyond the stage where divine intervention will again resolve human crises, we are increasingly receptive to the potency of divine aid which is always available, always dependable, infallible and abundant. We can no longer 'pass the buck to God', but the power of his loving purpose has been placed at our disposal in new and specific ways. We invoke it by placing ourselves in alignment with the working out of the Plan of light and love.

One of the factors responsible for the precipitation of crisis — and perhaps the major one — is the stimulation of human consciousness by the power of God's will now in direct contact with humanity from the centre Shamballa. It is significant that only three times in the entire history of the human race has this force of will or power made contact with humanity without mediation or modification through the Hierarchy. The first time was at the crisis of individualization in Lemuria; the second time was at the extreme crisis point of the Atlantean civilization; and now, 'this little known divine energy streams out from Shamballa. It embodies in itself the energy which lies behind the world crisis of the moment. It is the will of God to produce certain racial and momentous changes in the consciousness of the race which will completely alter man's attitude to life and his grasp of the spiritual, esoteric and subjective essentials of living.'

The dynamic force of the will-to-good has been unleashed to stimulate the needed changes in consciousness at this moment of opportunity for humanity to break through into new realms and dimensions of thought, into new standards and values for living based on the principles of the new age. The Shamballa force is applied as an extreme measure to force humanity to recognize the crisis imminent in its own evolving consciousness, because only at extremity point does the disciple — humanity, the world disciple — find the power to move forward.

Conflict and Choice

The Shamballa force provides also the fusing and blending effect of fiery goodwill needed at this time to counter the separative effects of the reactionary forces. Fire is an aspect of the divine nature, the symbol and the quality of the mental plane. On the plane of mind this Aryan race is meeting its conflict and will make its choice. The world issues involved have tremendous consequences, not only for the whole human race but for the planetary life of which the centre we call the race of men is a part. Yet, in the face of supreme world crisis men and nations continue to manoeuvre for political and economic advantage as though the stakes at issue were a few acres of land or a few thousand dollars, instead of life or death for all humanity. Those lessons we failed to learn during the world war period, have caught up with us again. We are faced with further opportunity to establish mutual human respect and consideration, to 'do as we would be done by'. Physical conflict having failed in various fundamental ways, this can now be wrought out through the experience of conflict on the mental plane, where the Aryan consciousness of humanity is oriented. This brings the mental faculty of discrimination into stimulated activity.

It is useful to realize that a crisis in humanity of any magnitude has planetary effects, since it results from causes arising out of the planetary process of crisis, tension and emergence related to the initiation of our planetary Logos. Other areas of consciousness within the form of the planetary being, therefore, may well also be at crisis point. It is said that crisis faces the Hierarchy with the need for *choice*, and presents humanity with the need for right *discrimination*. At this stage in the process of externalization of the Hierarchy and the re-appearance of the Christ, it is obvious that crisis in the Hierarchy would focus around the problems and resistances caused by the outgoing stream of energy into humanity as the Plan materializes, meeting the reactionary forces of the three worlds of human evolution. The resolution of this aspect of Hierarchical crisis, therefore, may well depend on the out-

come of the crisis
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The essential spiritual manifestation.
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 is destined to reveal and to esta.
 relationships — relationship between man
 man in all spheres of life, between natio
 and nation through co-operation and sharing
 and a fair distribution of the world's
 resources, and between man and God. So we
 might say that while our crisis is one of
 vision, of right choice and discrimination, of
 right attitudes of mind to major world issues,
 it is essentially a crisis of relationship. It can
 only be rightly resolved on a world scale as
 individual men and nations learn to sub-
 ordinate self-interest to the welfare of the
 whole human race. This demands the invoca-
 tion and the use of the soul quality of loving
 understanding and heartfelt concern — the
 principle of relationship. Crises are 'points
 of examination as to strength, purpose,
 purity and motive, and the intent of the soul
 . . . They draw upon the resources of the
 heart and release the light of wisdom within
 the field of knowledge'.

The Basic Issue

As the Wesak Festival approached this year,
 it seemed that all the many lesser factors and
 emphasis on the parts comprising the sum
 total of world struggle fell away, leaving the
 basic issue clear and definite. The relation-
 ship that must be, and can be, achieved in
 our civilization, the balance that must be and
 can be struck on the mental plane, lies essen-
 tially in the resolution of the subjective con-
 flict between what, for want of a better term,
 we have come to call 'the forces of material-
 ism' and the 'forces of light'. Will the mass
 of humanity choose to continue its present

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 of futile
 the establ
 of international unity and
 the main'eance of peaceful relations, in
 existence anywhere in the world — the
 United Nations and its specialised Agencies.
 With the co-incidence of the Congo crisis and
 the Leo full moon approach to the Hierarchy,
 it seemed that a phenomenal alignment was
 created on a solar, planetary and human
 scale, which was so open and unimpeded, so
 evocative in its clarity and availability, that
 an unusually potent flow of the love prin-
 ciple of life — the principle of relationship,
 the light of the soul characteristic of Leo —
 found its way and made its impact from soul
 to soul and from heart to heart throughout
 the entire system.

Whether the ideas expressed so inade-
 quately in this article are valid or not,
 humanity is, as we know, at the point where
 a balance can be struck on the mental plane
 — the fifth plane — making available to us
 the resources of the fifth kingdom in nature
 — the spiritual Hierarchy, the inner govern-
 ment of the planet. Our forms of govern-

on effect and reception is the blueprint of reality. It is imbued with the Christ. It is used by the Christ Hierarchy as a means of preparing consciousness for their outward service among men. As we identify our place of service in this process of planetary preparation, therefore, all we need is available to us within the energy flow of the Invocation, which links us in to the heart of our planet and solar system. And as our own lives are affected and lifted — which they will be — we shall find opportunities for active service in more so-called practical ways in those areas where we are best equipped to serve. We can only prepare for the externalization of the Hierarchy and the re-appearance of the Christ to the extent that the Hierarchy has externalized *in us*, and the Christ has already re-appeared *in us*. We may be sure that every disciple as he becomes useable by the Hierarchy and the Christ is used to the utmost. But it is part of the unfolding life of the disciple, part of the growth in consciousness which is essential, that he must search out his field of service for himself. He may not be directed to it except by the authority of his own soul.

Every day in our meditation we say: 'Let Light stream forth into the minds of men. If we have plenty of service by those in power and influence everywhere, that the ideas in which we believe become adopted and practised and in a very short while the world would be just as we think it ought to be! How simple and easy this would be for all those who sincerely desire to be of service. But things do not happen that way. The establishment of the sovereignty of the soul is a subtle service selflessly undertaken behind the scenes of human activities from a point of subjective synthesis, with no obviously unified platform or programme and no dramatic facade. We have, in fact, no cause to champion; no ideology to peddle; no doctrine to preach — we are not out to convert the world to our chosen way of life. Our natural tendency to do something about world crisis must be lifted to the only plane on which the crisis can be permanently resolved — the plane of the mind. We are co-operators with the Christ. We endeavour to work as he does, as best we may, through the wielding of energy. 'The initiate is ever portrayed as one who works with the forces and energies of the planet and the system. To him, there is naught else.'

The Esoteric Function

The esoteric group in the world has its own specialized part to play within this vast, awesome process. It has a function similar to the beat of the heart, maintaining the vital life flow of energy in rhythmic circulation. It has a pervasive value. Esotericism is not a separate field of service in itself. The esoteric way of life, conditioned by the principles of the Ageless Wisdom teaching, has to be applied in whatever circumstances and to whatever type of work or activity the

individual is committed. There will be esotericists carrying their specialized knowledge, skill, energy and Hierarchical contacts into all fields at every level. This is the supreme value of the esoteric group in the world, coupled with the trained ability of the esotericist to work in thought and meditation with energy on the mental plane. Here the battle of Kurukshetra is waging now, and here we can best serve the Christ. The potency of the thought wielded by those who work with and for the Christ is unbelievable. The clarity and the inclusiveness of our thinking, and the confident courage with which we apply all our resources to the solution of the crisis of our time are invincible in practice. One disciple, thinking truth, can revolutionize his environment.

A well-known and well-loved teacher has made the remark that while the esotericist should be working on the mental plane 'he is, alas, seldom to be found there.' 'The need is for group thinking of a powerful nature along the indicated lines; for visualization of the Vision of such a clear nature that it becomes a fact for the individual; for the development and functioning of the imagination, applied to the lines of outcome and results, and functioning so creatively that the results are seen with clarity and inevitably materialize. It involves also the holding of the inner subjective link with each other with such firmness that potent centres of force and of creative energy—working under inspiration from the Hierarchy, *via* the focused minds of group members who are definitely *en rapport* with their souls and with each other—may function so successfully that the new civilization and the new culture can be rapidly established.

'The desire of the Hierarchy at this time is to fill the world of striving forces with points of spiritual energy, and to distribute everywhere those who are affiliated with spiritual groups and are therefore linked subjectively to their group brothers in all lands, so that a pervasive, intelligent influence can ceaselessly make its impact upon the minds of men and produce finally the needed good feeling, good will and good lives.'

Father to the Man

Have our lives got a real sense of meaning?

No child—no normal child, that is—is ambitious in the adult sense. You get to thinking about this, and how difficult it is to get rid of ambition—that dreadful emotion which makes men ruin their present through an anxious regard for the future. . . . Very few men believe that the individual is an end in himself. Very few men, whatever they say they believe, live as though their life is an end in itself. Men found dynasties, or try to, for the sake of their offspring. They accumulate wealth for similar reasons—and for what it will buy them in the way of status, power, or envy. Or they spend their lives dreaming of that will-o'-the-wisp, 'security'.

What a foolish thing it is to suppose that you can 'buy' the good—for yourself or for anyone else! . . .

Why go on pretending that our way of life is 'admirable' and insisting that it ought to be imitated by others? Tolstoy was right. We betray the young. We teach them the artificial standards of our past and present. We train them in the technique of wasting their lives. We instruct them in a false idea of the meaning of growing up . . . What is it to become a man? To become a man means to engage the mature faculties of mind with the mysteries of life. Every other function of maturity is subordinate to this one. We do not tell the young this. We have hidden it from ourselves . . .

A quality of life makes for a quality of mind, and a quality of mind generates ideas which have philosophical integrity. Philosophy is only secondarily in books. Primarily, it is a function of living. The validity of philosophical concepts is an inwardly experienced validity. This is the difference between philosophy and science. Science is concerned with the relationships of external experience. Philosophy has for its field the meaning of inner experience, it explores the sense of meaning which emerges in a man's life. If no sense of meaning emerges, he cannot have much of a philosophy. And no sense of meaning will emerge unless he is occupied with matters that have meaning . . .

We want education, we want families, in which these things are affirmed. We want a culture which moves human beings to hold up their heads and act like human beings.

—Quoted from MANAS.

Life, Consciousness and Substance

by Lillian Schutte

Humanity is playing an essential part in the purpose of the Planetary Logos, which is the expression of full and complete relatedness. That is the significance of the growing effort by humanity to establish right human relations. But something more is expected of us—a deepened sense of planetary relatedness.

OF these three, life, consciousness and substance, the life aspect is the furthest removed from our usual range of thinking; and so we can sustain a truer perspective on our subject by moving forward along the line of correspondence, analogy and a search for spiritual significances behind outer appearances.

As a further means to keying our thoughts accurately to the subject, we will base our work on the facts as given in the teaching. As this subject turns in mind, it reveals seven major factors which should be considered:

1. The position and immediate goal of the Planetary Logos, whose life it is.
2. The Christ's direct relationship and chosen responsibility to the Planetary Life.
3. The externalization of the Hierarchy as an essential preparation for the coming of the Christ.
4. The externalization work going forward, radiated from the five spiritual energy outlets for the Planetary Life on Earth.
5. The egoic groups aligned to and constituting these spiritual centres.
6. Through implication, the pattern of Triangles, correspondences and a search for significances relate the Planetary Life through these centres to present human effort, world conditions and the possible immediate change we may expect and work for.
7. The responsibility and opportunity of esotericists, world servers, men of goodwill and humanity as a whole, as 'intelligent participants'.

As to the position and immediate goal of the Planetary Logos, he is now undergoing certain processes of training in order to stimulate his centres, of which humanity is one, in order to bring his will into alignment with the will of the Solar Logos. This is

something which has no direct meaning for us, but the Spiritual Hierarchy on Earth is taking advantage of this human stimulation to produce certain changes in the races of men under their guidance, and this does have real and immediate meaning for us.

So while the Planetary Logos is expanding his consciousness to measure up to the will and purpose of the Solar Logos, the Hierarchy is working out into active manifestation the will and purpose of the Planetary Logos, and humanity is working to manifest the love nature of the Planetary Logos.

This Earth is considered a globe of sorrow and pain, for through it our Planetary Logos is undergoing that extension of consciousness called the 'crucifixion'.

In the case of a human being, the cells in his body are the involutionary lives; in the case of the Planetary Logos, however, the cells in his body are the evolutionary lives (angelic and human).

Capacity to Suffer

The cells in the body of the Planetary Logos, through which he feels, senses and experiences, are torn by pain and suffering now; for his is the consciousness at the centre of the body, and ours is the capacity to suffer, so that by means of us, he may learn the meaning of a vast dispassion, be disassociated from all forms and material substance, and upon the cross of matter eventually find liberation and freedom of the spirit.

Humanity's capacity to suffer is a gift to God. Through it he at-ones his will with the

will of his God, the Solar Logos. That greater life current then courses unimpeded through him, and is the life more abundant he will share, through Christ, with all mankind. Man gives to get, to give again to the lower kingdoms.

So humanity is playing an essential part in the purpose of the Planetary Logos; we are, in fact, the substance of his great cross, a living, sentient, intelligent cross of which the vertical is the angelic evolution and the horizontal is suffering humanity.

And just as individual man redeems the involuntary lives that make up his body, or cross, of manifestation, so the human groups and races are lifted and redeemed through the Planetary Logos, for he is the prototype of all world servers.

As we think together of Christ's direct relationship to the Planetary Logos, we need to differentiate between the Planetary Logos, whose focus is on the cosmic mental plane, and the Lord of the World, who is in a sense the divine personality of the Planetary Logos and has his focus in etheric substance on earth.

This is the reason we speak of our God in a dual manner — as God immanent, and as God transcendent. He created and pervaded the world, and as God immanent works within his creation; and yet as God transcendent, he remains above, beyond, all-inclusive and greater than his manifestation. In his transcendency he is the purpose; in his immanency he is the divine will working through and within the substance of the world, tossing it up into creative patterns we call forms, to irradiate and redeem it.

Perhaps we should pause here to locate ourselves as a group within this great chain process of carrying out the Plan.

In the new age the advanced evolutionary work moves forward in group formation; the cycle of group effort is upon us. Individually we do not matter so much, but as a group we matter a great deal. The Hierarchy recognizes those groups which recognize the Plan and purpose, and recognition constitutes

accepted discipleship, accepted to carry forward some work of the Plan. Members come and go, but the group remains, closer to each other, nearer to the centre and further on the way of service, an instrument of the Hierarchy, impelled to action by its subjective life and by the Plan that expresses Shamballa. We can bring the fact of the Shamballa influence closer and give it a more practical emphasis in our thinking if we realise that 'Shamballa is a state of sensitive awareness wherein there is acute and dynamic response to divine purpose'. When this has become our state of consciousness, then 'Shamballa is consummated in us'. Divine purpose is then the Lord of our world.

Identification

The clear pattern of human progress is given us in the life of Christ, and he is about to add another major chapter. He confirmed the reaching of the goal when he said, 'He that hath seen me hath seen the Father, for I and my Father are One'.

This is his direct relationship with the Planetary Logos, which is more than relationship, that is to say, a state of identification. He had already given a perfect demonstration of God immanent on earth, and this achievement culminated in identification with God transcendent. The World Saviour had become the creator and preserver of a new world.

Identification is connected with dynamic life and with creative sharing. It is a process of participation, consciously and constructively, in the life actions and reactions of the one in whom we live and move and have our being. It is related to the network of life channels which keep the form aspect of the Planetary Logos functioning as a divine representation. It is connected with the circulation of the 'life more abundantly' which the Christ mentioned with reference to the true nature of his mission. As his greater mission dawned upon him, he made a preliminary effort to serve Shamballa, instead of the Hierarchy of which he was already the head. He expressed the extent of this realization in the words, 'I and the Father are One.'

'Oneness, unity, synthesis and identification are words related to conscious reaction to contact with Shamballa; while a concept of unity leads to co-operation, impersonality, group work and absorption in the Plan, which are terms that express soul awareness in relation to the Hierarchy.'

When man has grasped his identical at-oneness with even one human being, it is then possible for him to think about identification in a truly constructive manner. Identification then is not a state of mind, but a state of being. So long as it is merely a concept, we think of it as identification 'with', always maintaining the concept of duality; but once identification is a fact in being, then we know it is identification 'as'. The element of duality, difference, distance, or other-than-ness, indicated by the word 'with', is blotted up by extension of being, and another great illusion is dispelled. For as St. John said, 'The Word was God' — so that identification is of the nature of cumulative recognition.

Identification is not brotherhood — it is more the quintessence of brotherhood. Brotherhood, which we understand in terms of one Father and his children, is so limited that it serves mainly to distort the truth. Brotherhood is an expression of the relation which the Planetary Logos bears to his personality as it expresses itself through the planet with all its forms of life, including ours. In other words, the Planetary Logos on his own plane is to the Lord of the World, what the soul is to the human personality upon the physical plane in the three worlds. The sum total of the relation, and of the relationships set-up, is covered by the word 'brotherhood'.

The words 'the fellowship of Christ' indicate the emergence of this concept in man's thinking, and it will be followed by a concrete manifestation on the physical plane. It is responsible for the growing sense of responsibility which characterizes human effort now, and it is this elevated understanding of brotherhood which results in spiritual planning and the growing forms of relationship which today are taking definite shape

in the expression of the divine project, right human relations. Had you ever thought of right human relations as a divine project? It is. So, brotherhood is a working fact upon the vertical as well as upon the horizontal. Brotherhood with man is only half of it; we also have brotherhood with God.

Purpose and Public Opinion

The purpose of the Planetary Logos is the expression of full and complete relatedness. Identification with the purpose means that complete relatedness through love has reached the point of being expressed by a soul-infused humanity; purpose is being born or incarnated within the prepared field of the world through the divine project of right human relations.

Why emphasise 'identification'? Because 'identification with all people, and participation in world conditions — voluntarily and not by force — is the way out today for us all. It is as one humanity, self-disciplined, illumined and united, that we must emerge into future usefulness.' Not just for our own happiness, but because we are an integral part of a great interlocking process of becoming.

Public opinion is demonstrating throughout the world even now the recognition of one humanity and one world, which is identification. The workings of a sound, just public opinion is the first indication that humanity is responding to divine will. A just public opinion throughout the world points the finger of humanity to the next constructive step to be taken, and crises are the seedbed from which just public opinion rises.

Public opinion on a worldwide basis is fast becoming an immense power for right action and right human relations. Whether we individually believe, for instance, in capital punishment is not the point; world public opinion is impelling humanity toward a more constructive handling of the tendency to criminality in humanity. They are recognising that cancelling a man's form does not cancel innate criminal tendencies. It just post-

pones the responsibility of right solution for another culture and civilization to work out.

The uprisings, for any reason anywhere in the world today by any part of humanity, make an impact and get a response from humanity all over the world. This simultaneous reaction to injustices by humanity throughout the world is demonstrating the fact of omnipresence — God immanent. And simultaneity is also a demonstration of the synthesis of time. It is later than we think, and it is better than we thought!

It would not be surprising to find that this fast-growing and just public opinion throughout the world is the embryonic stirrings of the omniscience and omnipotence of God through group humanity. And it will prove that a flash of light in human consciousness can be accelerated into a current of might, by group interplay.

It is only in the human kingdom that there exists the possibility of conscious registering and recognition of divine purpose and response to divine will. It has taken a millennia of years to bring this about, and when we remember that it is only in the present world crisis that the Planetary Logos has judged it wise to subject the forms in all the four kingdoms to direct stimulation of his impelling will, we realise his infinite patience.

What is the implication behind the statement that for the first time in the history of the present human race the Planetary Logos is transmitting his will directly to humanity? What will be the eventual result when the Hierarchy is no longer the channel, or intermediary for the divine will energy to humanity,

Right use of Will

The secret of the will lies in its group use. We see on every hand that the new age is one of group effort of every nature and at every level. We also know that spiritual workers carry forward in group formation with others; never separately and alone. Since this is now the age of group work, humanity in group formation can contact and react constructively to divine will.

When this process of direct contact

between divine will and human groups is well along, we can vision the outcome. Shamballa, the divine purpose, will draw the Plan and its manifestation into one whole, so that an intermediary or channel is no longer needed. The purpose will be expressed directly through humanity in a divine manifestation on earth. This will then be possible because the Hierarchy will have externalized its wisdom, love and power into humanity in a state of fusion, and humanity will be more than human — it will be the fourth and fifth kingdoms at-oned.

Of what practical use to us now is this possibility? What are the implications behind the externalization of the Hierarchy at this particular time? To get a truer perspective we need to forego the tendency to think of the externalization in terms of the physical appearance of advanced workers, and think of it more in terms of planning, changes, energies and forces.

We know that the will of God is the Plan; that the Hierarchy is promoting the Plan; that Shamballa is contacting humanity direct with the energy of the will which carries the Plan. We know the Hierarchy is externalizing into the world field and that the seventh ray is coming into manifestation, and its two main effects are to plan and to organize. We know the Hierarchy will externalize through ashramic groups; and that an ashram is a field of skilful planning on the mental plane, directed by the will; and that energy follows thought. So we may infer that the plans that have been carefully constructed by ashramic groups on mental planes will externalize on the physical plane in all fields more rapidly and accurately than ever before. And that these plans, as they externalize, will fuse with human capacities and abilities; and as the externalization proceeds century by century, the Lord of the World will be drawn into direct, practical expression on earth. His purpose will directly guide the little wills of men.

Are there groups now initiating such steps already, and if so, where should we look for them? We know that there are five major planetary centres where spiritual energies enter our world, and we know that these

centres magnetize to them groups of egos who are learning to guide and direct these energies in accordance with world need. We have the nature of these energies indicated in the various divine ray emanations which operate through these various centres, and consequently indicate the quality, nature and work of these groups.

If we are part of a world-wide group of pioneering esotericists, it is our task to arrive at conviction of the fact of the physical happenings going on upon Earth today, and the physical presence upon Earth of the Lord of the World, the Seven Ray Lords, the Buddha of the East, and the Christ of the West, the Masters of the Hierarchy and senior world workers. We need to rise above vague belief in their existence and presence, speculation as to their work and their interest in human welfare, and the hopeful, wishful thinking everywhere — and help give rise to certain knowledge and conviction through provable signs of executive work by men of unusual ability and power who are reorganizing the political, religious, economic and social life of the world.

Use Planetary Influences

Human beings are referred to in the teaching as Lords of Sacrifice, of ceaseless, persevering devotion. Sacrifice, renunciation, purpose and will all imply participation; and if we are to understand a bit about the tide of life transmitted through the planetary centres, we need to participate to some extent in the process — moving forward on all planes and within these various beings. Disciples, world leaders and workers, have to become conscious of the planetary influences and begin to use them to carry out soul purpose.

Is there a practical basis which guarantees the success of our effort? Yes! 'Matter of the abstract levels of our mental plane enters into the composition of the minds of all these greater beings, and through the medium of this energized substance each can get in touch with each, no matter what their individual goal of attainment may be. The units, or lives, within their bodies (which includes us) can equally get in touch with all other units and groups once they have achieved the

consciousness of the abstract mental plane, or soul consciousness. On soul levels, which are the three higher subplanes of the mental plane, there is a channel of communication, based on similarity of vibration and oneness of endeavour, between every one of the planetary schemes within the solar system. Here, as regards our three worlds and human evolution, it becomes possible to establish soul relationship and inter-communication of thought between egoic groups in our planetary scheme, and between groups of other planetary schemes.

It is through our thinking, as a group, that divine will is expressed in the world. Men's minds are the only instrument divinity has for its expression. Through the mind we are linked and at-one with all egoic groups everywhere, in purpose, direction and intention. This is a field of synthesis that is invulnerable to the juggernaut of materialism. Through the mind we have the ability to be at-one with all spiritual workers; and the degree of our effectiveness depends on our conscious alignment with the potency of the inner groups.

The esoteric group in the world is in process of presenting to humanity the fact of the Spiritual Hierarchy, the Masters and the Plan, and we are attempting to invoke expectancy, credulity and co-operation toward the work of preparation for the re-appearance of the Christ. The work moves forward well. In the April 25th issue of *Newsweek Magazine* there was a report on the results of a Gallup poll of a cross-section of Americans of all faiths, in which the question asked was 'Do you think Christ will return to Earth'. 55% answered with an unconditional 'Yes'.

God Immanent

So now, surely, something more is expected of us. We need to go a step further and recognize the fact of those great beings who, in turn, stand behind the Spiritual Hierarchy. We need to achieve a deepened and more practical sense of planetary relatedness. Relationships are our only source of power vertically and horizontally, to receive and to give.

The key to the Hierarchy's externalization on Earth in physical form is the simple truth of God immanent. It is the basis of the whole evolutionary process. God transcendent is working through the Christ and the Hierarchy to bring relief; while God immanent in all men is on the verge of certain stupendous recognitions.

There is now slowly dawning within the consciousness of humanity the truth of God immanent, ensouling all forms, conditioning all kingdoms in nature, and expressing divinity through human beings. This conviction will change world affairs and mankind's entire attitude to life. The major spiritual concepts of love, life and relationship, which have been in the background of man's thinking, are now on the verge of right expression: recognition of the true brotherhood of man, based on the one divine life, working through the one soul and expressing the one humanity; recognition of relationship both to divine life and to mankind itself — and this spiritual attitude will bring about right human relations.

The whole spiritual significance behind the fact of a group world server is this fact of God immanent in man serving the world, instead of man serving himself. The creativity of man is being recognized as the creativity of God immanent. The keynote of the new world religion is God immanent in man unifying with God transcendent, and coming to know the factual oneness of life, both of God immanent and God transcendent.

God immanent in all men is the basis for the drive toward world sharing. Eugene Black, President of the World Bank, recently said,

'Economic sharing in all parts of the world is something you cannot stop. We have got to see that it progresses in the right way, for the fate of mankind rides on the outcome. The most important challenge facing us is strengthening world economy. I'm putting my whole life and energy into it; I am an international servant and I am not going back to Wall Street.'

Five of the seven spiritual centres of the Planetary Logos located subjectively on the

intuitional plane, have physical plane outlets on our etheric plane. As we know, an etheric centre is a point where numerous currents of energy cross and intercross, and since etheric energy is magnetic to dense physical matter, we find at the location of those five etheric centres that physical plane substance has piled up in the form of cities and hundreds of thousands of people. And while these cities and the citizenry there constitute the externalization of those centres directly, yet the spiritual energies channelled through these centres have jurisdiction over, and feed life into, the whole globe according to a spiritual pattern, and they qualify and condition vast areas and influence humanity and world conditions.

Co-operation and Participation

If we accept the responsibility and challenge of recognizing these great spiritual energies at work in the world, how are we to go about it? By resorting to that simple but sure formula — 'by their works . . .' For as the Christ pointed out, life energy, or spirit, is like the wind; we cannot see it but we can see its effects. The changes, both destructive and constructive, going forward now, acutely, all over the world, are the direct results of the life energy of these beings impinging upon world conditions with a beneficent intent. As we study these conditions with genuinely sympathetic minds, we draw close to these beneficent energies in an understanding recognition that will result in co-operation on our part. We can become co-operators with these serving beings, and participants in their world work.

Our own lives become qualified, invigorated and directed by these divine energies. Our human relationships of all kinds in all directions are put on a new and higher basis, and the people we contact are, in turn, helped by the interflow of these renewing energies which were shared with us and which we now share with them, and which they will, in turn, share with others. We come alive to the spiritual importance of each and every human relationship; we see that the dark areas of the world today are in human relationships, and we can help bring the light.

So the price of our ticket on the rocket to

infinity is right human relations. It is going to mean leaving behind our prejudices, fears, animosities, criticisms, and all the other human frailties which have kept us grounded because they were stronger than our goodwill. We are so fortunate to be together as a group by choice in a cycle of amazing opportunity, struggle and change. Can we doubt it when we realise that in just one year alone, 1945, we saw the following changes of tremendous spiritual significance?

1. The release of atomic energy.
2. The end of the Second World War.
3. The Christ's decision to return to Earth.
4. The release of the Great Invocation to Christ.
5. The release of the Great Invocation to humanity.
6. The first meeting of the United Nations.
7. The withdrawal of the warring, materialistic Martian energy.
8. The inauguration of the new Aquarian Age.

One of the major characteristics of new age groups is their intense practicality. They bring these energies right down on to the physical plane. In the past, esoteric training emphasized purity of bodies; in the new age the emphasis is on purity of motive, for if the motive is right all else eventually falls into place. So with right motive as our foundation we can drive forward with confidence and joy, identified with and impelled to action by these energies which we recognize as: the urge to freedom; the urge to unity; the urge to share; the urge to beauty; the urge to think altruistically; the urge to sensitive relations with all; and the urge to plan, organize and execute. For life does not demand acquiescence and acceptance; it demands action — the separation of higher values from old, undesirable ones, the cultivation of an attitude of wise demand which produces organization, understanding and co-operative emergence into unlimited usefulness.

Someone has lamented that humanity can never again know the innocence of Eden — but who cares? What is infinitely more important is that through the victory of Gethsemane we can know and do God's will.

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Ritual Drama

by John R. Sinclair

'The Grail Story is not . . . the product of imagination, literary or popular. At its root lies the record, more or less distorted, of an ancient Ritual, having for its ultimate object the initiation into the secret of Life, physical and spiritual.'

J. L. WESTON*

LIFE surrounds us by the symbols through which it manifests. According to the impact which these symbols make upon our awareness, so will be the unfoldment of our consciousness. Naturally we interpret each symbol according to the pattern of concepts which we already house within our consciousness and which has been built up by our previous experiences. And we do this at the level of appearance, of inner meaning or of vital significance according to the region in which we normally and naturally focus our attention. Therefore, education which is concerned with awakening us to the source of spiritual origin from which certain specific symbols are derived, must necessarily be concerned with raising the level of human consciousness.

The dramas of Masonry, of the Church Service or of the Ancient Mystery religions all employ the use of symbols arranged in ritual in order to convey their teaching to the human mind. According to the capacity of any mind or group of minds for absorbing the inner quality within any particular symbolic or allegorical teaching so will be the consequent reception of truth. The outer form of the allegorical ritual should not imprison the mind but help the consciousness to rise, as on a scaffolding, to that state or realm where the intuition can come into play and truth may become apparent. One cannot theorize about this but must take a specific and practical example, in order to show more clearly where the perceptive interpretation of symbols may lead us.

The great music dramas of Richard

Wagner provide us with such an example, which is freely open to the public gaze. Our interpretation of such drama will of course vary according to the way in which it mirrors our own consciousness. And in offering an interpretation of the music drama *Parsifal*, it is not intended to thrust any set of ideas upon anyone, which would amount to clothing one set of symbols with another. Nor is it intended simply as an embroidered account of the story which the individual can perfectly well weave for himself, though many aspects of the symbolism are left for the reader to unravel in his own way. Rather it is put forward as a suggestion and an example of the way in which we can recognize the subjective truths hidden in such a ritual. Such a penetration will not only increase the enjoyment of the passive spectator, but will enable us to make a fuller active participation subjectively when we witness such dramas.

Among the many treasures of interest which the dramatic story of *Parsifal* veils, we can find a presentation of the ritual of the first three initiations. And it is at this level that our present focus of attention will be.

The first scene brings us to a dawn-lit forest, surrounding the Grail Castle, where, at the foot of a great tree which stretches like a ladder between heaven and earth, Gurnemanz, a knight, rests with two young esquires. They awake at the sound of a reveille from the castle, and kneel in morning prayer. Throughout the drama Gurnemanz is presented as an Elder, a senior disciple and as he makes his morning invocation with the two boys, we see in them the basic symbol of the Triangle, and thus the door is opened on our story and upon the spiritual truth which it contains.

* J. L. Weston's book *From Ritual to Romance* is known to have inspired the basic symbolism of T. S. Eliot's *The Waste Land*.

Soon a company of knights appears, bearing on a litter the wounded form of their king and leader, Amfortas. He is the son of Titurêl, who originally founded the Grail Castle and received into his keeping the Holy Messel, with the Spear which wounded Christ. The Castle and the company stood as a centre of spiritual light. However, they were frequently molested by Klingsor, an importunate magician, who had attempted to join the Grail company but on being refused admission by Titurêl, turned his resources in vengeance on the knights. Henceforth, he attempted to lure the knights into his magic garden, where, bringing them under his spell by the means of seductive flower-maidens, he caused them to work against the high purpose which they had previously served. In this he is something of a Lucifer figure, having through pride fallen from the possibility of high estate; he now wars against heaven. When Titurêl, becoming old, handed the government of the Grail Castle over to his son Amfortas, the latter thought to gain instant glory by vanquishing, once and for all, the magician Klingsor. He entered the magic garden, armed with the sacred Spear, but he did not reckon with his own human weakness and fell to the seductive powers of Kundry, an enchantress working under the employ of the magician. Before his knights could rescue him, he had let the sacred Spear fall to the ground. Klingsor took possession of it and inflicted Amfortas with a terrible wound, which can only be healed when the Spear is regained and applied to the bleeding gash through which his life-blood pours to waste. In his plight, Amfortas is like the whole of mankind, who having battled with the evils of human existence have become wounded, due to their own inherent weakness and lack of understanding.

The Creative Force

While Amfortas is being carried to the river, where the knights will bathe his wound, a wild woman rides in. Flinging herself from her horse she rushes to Gurnemanz and gives him a phial of Arabian balsam, to soothe Amfortas' wound. This creature, though the knights do not realize it, is the same Kundry who has been instrumental in beguiling so many of their number in Klingsor's garden.

She is in fact a female counterpart to the Wandering Jew, and in one of the original stories from which Wagner wove his drama she is none other than Herodias, forced to wander the earth because she has been responsible for the beheading of John the Baptist. Wagner however makes her a woman who has laughed in the face of Christ, as he proceeded to the crucifixion. Normally she is anxious to expiate her mistaken deed by serving the company of the knights of the Grail. However, when Klingsor compels her to go to him, she is forced to obey his magic art. In interpreting this story as an initiation drama, we can see her as a symbol of the third aspect of deity, the creative force, which, while it is under the purely human state and before it is governed by an illumined consciousness, works for good or ill according to the direction in which it is propelled.

While Kundry lies exhausted on the ground, after her journey, and Amfortas is bathing in the lake, Gurnemanz tells two of the younger knights and the two esquires who are gathered about him, the reason why their group has fallen into its present low estate and why their king must continually suffer. He also relates that a prophecy has been given to them that salvation will come through 'a Pure Fool, made wise through pity'. The pity which is referred to is of course that divine compassion which in *The Voice of the Silence* is spoken of in the following terms:

'Compassion is no attribute, it is the law of laws, Alaya's self, Eternal Harmony, The light of everlasting right and fitness of all things. The law of love eternal.'

This compassion is akin to the transcendent fiery will-to-good, and the Pure Fool must have transcended purely human intelligence and be motivated only by It. For it is Grace (a word-symbol which is derived from a root meaning "action"; and which in a spiritual connotation implies "God's action").

Just as Gurnemanz comes to this point in his story there is a commotion in the peaceful forest, and a white swan falls dead before them, shot down by the arrow of a wandering youth. The knights seize the youth and

... he
 ... smoke, to
 ... him with an
 ... inborn cunning of
 ... in their genera-
 ... that of the children of
 ... and Kundry have recognized
 ... the candidate for the function of
 ... 'Pure Fool' who will not only bring about
 ... the rebirth of spiritual truth and therefore
 ... resurrect the Grail knights, but will also,
 ... through his acts, redeem Kundry herself.
 ... None the less, she is forced to obey Klingsor
 ... and prepare to seduce Parsifal when he
 ... arrives. As Klingsor and Kundry speak
 ... together, the cries of Klingsor's knights
 ... indicate that Parsifal is assailing the castle
 ... walls.

... while Amfortas, like humanity, is hesitat-
 ... ing, the voice of the aged Titurel, his father,
 ... comes to him from a gallery high above. The

We enter the beautiful garden of the
 Palace where the glamorous flower-maidens

side
from the
immensely
Klingsor's art,
the kiss he suddenly
Klingsor's wound. At that
heaps back and his consciousness
ed with a recognition of his true
re and a realization of his spiritual
nition. 'The Wound, the wound', he cries,
and as he thus responds to humanity's need,
the fiery compassion which is the saving
Grace is born in his heart. Henceforth he is
able to withstand all Kundry's entreaties.

This event symbolizes the birth of the Christ spirit in the cave of the heart. And here on the physical plane is worked out the relationship between the sacral centre and the throat centre, which receives emphasis at the first initiation.

Kundry, unable to fulfil the command she has been given, calls Klingsor on to the scene. He arrives on a rampart, armed with the Sacred Spear which he flings at the youth, who turns to face him. The Spear, however, rises into the air where it stands poised above Parsifal's head, for the force it represents has now been lifted above the earth. The youth takes hold of it, thus taking hold of the Sacred Cord or channel which is the Path, through which the dedicated and sanctified creative force can flow. With the point of the Spear he makes the sign of the cross. And at the appearance of this symbol and sign of service, through which 'matter is raised into heaven', Klingsor and the whole illusion of his castle vanish away. The chains of Maya have been broken. The entire landscape changes and the false sweetness of the garden is shown to be without substance or foundation. Parsifal proceeds upon his way, bearing the Spear, and calling to Kundry who alone remains, that she will 'know where to find him'.

long
ing which
the scene is set
ago of the forest
in Castle. As if to fore-
ptism, a small spring is seen
from some rocks. Moreover, this
ent takes place on Good Friday, indicat-
ing perhaps that the second initiation is a
forerunner of the fourth (the crucifixion)
which still lies far ahead.

Gurnemanz, now old and white-haired and living nearby as a solitary hermit, comes into the meadow. He is attracted by a sound coming from a small thicket. There he finds Kundry pale and bedraggled lying cold and almost lifeless on the ground. He revives her with water from the spring, and in gratitude she seeks to serve him and draw water for his own use. As she bears a pitcher of water towards Gurnemanz's humble dwelling, a knight in black armour approaches. Kundry realises that this must be Parsifal. However, Gurnemanz can still be fooled by appearances, despite his evident wisdom. And when the knight strides into the field he chides him severely for treading on Holy ground on Good Friday while clothed in his armour. The knight pays no heed to his admonition-ment but placing his spear in the ground and laying down his shield he takes off his helmet and kneels in prayer before the upraised spear. Thus the knight declares his dedication to the Path, and at this Gurnemanz's inner recognition asserts itself and he realizes the true identity of both the knight and the Spear.

A Spiritual Blessing

After his years of wandering and service, Parsifal receives the Baptism from the old Gurnemanz. His armour is removed and he is seated by the spring where Gurnemanz anoints his head and invests him with the mantle of the Knights of the Holy Grail. As Parsifal's head is anointed, from above, Kundry kneels at his feet and, like Mary Magdalene, bathes them and dries them with her hair. And so it is that as a spiritual blessing is bestowed, a corresponding harmony and inflow results, in an appropriate way, at the material level. 'As above, so below', the

lesser must respond to the pattern established by that which is greater and within which it has its natural place.

Parsifal's first act after this solemn ritual is to pass on the Baptism to Kundry. Thus she too is healed, made whole, or holy. And just as in the previous initiation she and Parsifal represented the lower and higher Chakra brought into relation at the time of the expansion of consciousness, so they do again. To the inward gaze Parsifal appears as the heart centre brought into new and magnetic relationship with the solar plexus, whose forces are raised, lifted up and dedicated, thus purifying the astral plane. It is during this scene in the meadow that Kundry utters the cry 'Dienen', meaning, 'Service', never to speak again. And so it is that the creative force, having 'entered the stream' of the all embracing divine life, and this in full consciousness, is never heard again on its own account. Redemption was necessary only while maya and glamour held sway; now the third aspect is completely integrated with the second and is occultly silent.

Symbol of Death

After these events have taken place Parsifal remarks on the exquisite beauty of the meadows, which have suddenly and spontaneously burst into blossom. This is symbolic of the true divine beauty which appears when the false lure of glamour has been removed. Gurnemanz interprets it as the spell of Good Friday, and as they rise to leave the place bells toll across the forest announcing the funeral of Titurel, Amfortas's father. Thus the symbol of death, in its true nature of liberation enters the initiation drama. For all expansion of consciousness necessarily entails a relinquishment or falling away of that which previously restricted and imprisoned.

Parsifal has now to bring his mission to the peak of fulfilment, and we are carried through the forest and up the slope of the mountain (indicating a further elevation of consciousness) to the peak on which the Grail Castle Monsalvat is built. We are, in fact, carried quickly forward towards the experience of the third initiation. Here the death symbol is openly displayed, for in this

unfoldment of consciousness the human state is transcended and the personality becomes the pure and unobstructed vehicle for the Soul. The knights are assembled and Amfortas is in his place before the altar, when the coffin of Titurel, the founder and builder of the Grail shrine, is brought in and placed before them all. The old man, bereft of the comfort which the vision of the Grail bestows, due to Amfortas's inability to uncover it, has passed away. As the lid of the coffin is lifted to reveal his completely lifeless form, Amfortas realises that all that has urged him forward, all that was previously the basis of his existence, has passed away. He is at this time the completely bereft human being, lost without the healing power of the soul which Parsifal will later channel. In his moment of anguish, as his wound bleeds freely and he is unable to release the glory of the Grail, he cries to the knights gathered around him to plunge their swords into his body and so bring about his destruction. It is at this moment that Parsifal, Gurnemanz and Kundry enter like a silent trinity (for the overshadowing influence of the Trial is ever present) and the weapon that touches Amfortas is the Holy Spear. This is the touch of the Path itself, its healing power works instantly and he receives his spiritual freedom.

Next, Parsifal places the Spear horizontally upon the altar. Its creative force flows freely into the horizontal life of service. And he uncovers the Grail, revealing the inner glory of the Christ life (the blood within the Chalice) to the whole brotherhood. In the combination of the Chalice and the Spear we have a symbol of the dedicated personality, or temple, and the Path, or triple thread, created by the antahkarana, the Sutratma and the creative line. These are the higher octave of the golden bowl (etheric body) and the silver cord (linking the astral body to the physical), which are spoken about in the Bible. Or one might say the interpretation that has been given to the golden bowl and the silver cord is but a faint material reflection of what they really represent.

As the Grail is uncovered, and its light shines forth, Kundry, drawn into spiritual ecstasy, sinks lifeless to the ground. That for which she was emblematic, sinks below the

level of consciousness and is entirely absorbed in the sanctified state of consciousness which prevails. Human foolishness and human evil are both transcended and no longer have any separate identity or reality. In this representation or initiation ritual, the two centres or Chakras which come into relation, the Ajna centre (representing the integrated personality) and the highest head centre (representing the spiritual life and consciousness) are personified in Amfortas and Parsifal. Kundry in her ecstasy represents the automatic response of the centre of the base of the spine to that which has taken place in the head through consciousness. Amfortas now gives way and kneels on the ground with his knights before the Holy Grail and Parsifal takes his place as King and leader of the brotherhood. Thus the Soul assumes its rightful place as the ruler of the entire household.

Parsifal enters upon this new cycle of life in full self-consciousness, as he stands before the altar and lifts high the Chalice, a dove appears above him, as the emblem of the Holy Spirit. The white bird, which at the beginning of our story, was slain, has been reborn and re-appears in its highest and most transcendent symbolic form, representing the true spiritual nature of man. The antahkarana or Path connects the Prodigal Son with the Father's house. He is brought into relation with his true estate. The Plan for the brotherhood is restored. A shaft of white light shines through the dove into the Chalice, and the spirit of God on High is made manifest in the sanctified Hall of Earth.

The Art of Spiritual Healing, by Joel S. Goldsmith, reviewed in the July issue of the *Beacon*, has now been brought out in a British edition by George Allen and Unwin at 12s. 6d.

The Great Step Forward

by

James Melvin Wharton

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Is the stage being set for another Golden Age of man?

NATURAL law and the new science of radiation have combined to create impetus for the greatest evolutionary movement in the history of the human kind. It is quite possible that in all the history of man, he has never before stood upon an evolutionary threshold so fraught with the prescience of transcendental things to come.

Ancient Greece through the brilliance of a group of surpassing metaphysical minds, cast a light upon the world whose warming philosophical glow still lingers. The Buddha gave our planet a formula for right human relationships based upon his 'noble eightfold path'. The Lord Christ based his recipe upon the bulwark of love. Both equate to the same thing, since the intelligent human loves his fellow beings, and the man who loves is exhibiting intelligence in its highest form.

It has remained, however, for the modern age of science to provide the background of understanding which is now beginning to thrust humanity upward and onward into a brighter day. A day that is destined to carry man into the realms of evolutionary dignity and accomplishment dreamt of only by a few advanced initiates. It is perhaps pertinent that H. P. Blavatsky gave the world her priceless works upon the Masters, and the first really broad western look at metaphysics. This happened at a time that physical science was formulating the laws of nature. The contemporaneousness of these two events would seem to preclude mere fortuity.

The laws of God, as natural law is often called, snatched the teachings of the great metaphysicians out of the limbo of sweet platitudes spoken in an era of intense com-

petition, and placed them within the accepted respectability of scientific fact. Almost overnight Jesus' teachings of love became the law of attraction in operation. 'As you sow so shall you reap' was seen as the law of cause and effect upon which the structure of karma is posited. And 'These and greater things than I do you shall also do' was readily translatable into the non-technical statement of the general law of evolution. Thus the sayings of the wisdom masters became accredited by modern science.

Such books as *Cosmic Fire, A Treatise on the Seven Rays* and others dictated by Djwhal Khul, laid the foundation for the atomic age. But it took the bursting of atomic bombs over Japan to hurl our civilization headlong into the era. The treatises inspired by the Tibetan go far beyond what is exoterically known. They reveal not only much about the impact of various types of radiation upon the various kingdoms in nature, but disclose something of the spiritual purpose beyond. All radiation, we are informed, is a form of life. Using the new science of radiation as a divining rod one is able to resolve problems heretofore seemingly impenetrable.

Radiation is the instigating or father principle within its own field and triad of manifestation. No known law was violated at Hiroshima. The principle of tamas, rajas, sattva, which says that important discoveries appear first in their least desirable manifestation, thence moving into a mixed good-bad area, to complete their cycle upon a benevolent note, was not disavowed in the creation of the A-bomb, whose alter-aspects are being used already for constructive purposes.

Vast Events to Come

The realization of pending vast events heralding a new order of human existence, is widely felt. One reads about it in press, hears about it over radio, at lectures and sermons, and sees and hears about it via television. But much like New Year prognostications, these intelligences appeal mostly to creature comforts, financial gains, more leisure in which to do nothing, and similar materialistic blitherings. The real import is of course

far deeper and spiritual. It involves the transition of mankind from the vale of identification with the material, to at-one-ment with the ego, the true self.

Science has shown us that evolution does not proceed evenly, as one would walk up a gently sloping ramp. Although the long-range graph may be one of gradual ascendancy, each evolutionary step seems to break sharply and suddenly. We have seen this happen in the various so-called 'ages' of steam, steel, electricity, plastics, internal combustions and others. Such eras have indeed telescoped one another; as if the 'powers that be' were hustling the physical side of existence on our planet to make ready for the great transition which we are told lies immediately ahead. Both modern science and metaphysics have noted that a speeding up in time apparently always accompanies great changes. It is as though the stage has been deliberately set for the appearance of another Golden Age of man.

What will be the hallmarks of this new era?

The Tibetan has given us some of these, which may be found throughout his books. One is that the mind will gradually take over, supplanting emotions for emotion's sake, which is perhaps the dominant figure of our present times. The baser emotions will be transmuted into benevolent ones. Intuition will assume a more positive place in our lives, as man finds himself being swept along toward the kingdom of buddhi. Man will assert control over physical processes, the like of which he has not envisioned in his most extravagant dreams. He will find himself gradually becoming a true magician. He will realize that the ability to perform what we now call magic, is but the normal concomitant of soul evolution. And that as he gains in advancement, the greater will become his powers over the other self, so that eventually, by the time he completes his planetary schooling, he will have become complete master of his environment.

'Psychological' things, based upon the Tibetan's teachings (of which Freud, Watson,

(Continued on p. 383)

Meeting World Crisis

by Foster Bailey

Esotericists have not yet realized that they are today 'on the spot' spiritually more than any other group of people.

MANY students of the esoteric wisdom who have a knowledge of the fact that there is a divine evolutionary plan for humanity find themselves stumbled by the sheer bigness of the process now going on in the expanding consciousness of the human family.

Distressing factors abound on every side, appearing and dying down in quick succession. The list is neither short nor indefinite. Behind these tension-provoking incidents are emerging evidences of real encouragement, because they indicate the rapidly increasing awareness of the new inter-relationship and interdependence of all nations. Every part of the human family and every incident in every nation now obviously affect all other nations.

If we cling to Quemoy we suffer from Cuba; and so it goes. If we justify spying and continue to spy, others will also continue — and spying may yet be the factor which touches off the holocaust. If we fear, hate, and condemn other races and other nations, we increase the world poison of a loathsome, contagious disease. Passing the buck when we slip hurts us more than anybody else. The evidence of this is clear and no longer a Sunday School notion.

Meanwhile the confusion mounts, and today the world faces a crisis of decision born of the tensions of our self-centred, competitive follies; but also, more basically, because of our progress in response to the speed-up of the evolutionary progress of the race. On the world stage the answer to human emergence into a better world or to misery will be largely dependent on whether we choose to take a calculated risk and try for peaceful co-existence, or whether we blindly seek to play safe, pridefully refusing compromise and bombastically setting a goal of being socially and economically better than Russia can hope to be. A new foreign policy by the United States may quite possibly tip the scale.

Esotericists' Responsibility

Meanwhile, where stand we of the esoteric group in the world? Dare we pass the problem by? Knowledge brings power and responsibility. We cannot escape the karma of this fact by ignoring it. To what source shall we look for clarification and inspiration?

We need to learn more about God's Plan for man, about what the Christ is doing today in the major fields of Hierarchical effort, and about the immediate specific objectives of the Hierarchical world campaign. This may sound grandiose and somewhat impossible, but in fact it is not so. It is a goal and a possible achievement for the esoteric group in humanity. We esotericists are more on the spot spiritually than any other group in the world today, but we have not yet awakened to that fact.

Nevertheless, out of the ranks of the esotericists are emerging those souls of courage who are responding to the increasing new age energy now available to us. These are the companions who will justify us all. These are the spiritual pioneers of our era. These are the esoteric progressives in our group. They are our shining lights.

The most immediately available new-age energy is described in the book just published, entitled *The Rays and the Initations*. On page 240 it is stated that there is now a stream of energy flowing from Shamballa directly into the New Group of World Servers, and not *via* the Hierarchy as of old. Every disciple and every pioneering esotericist can invoke and receive this energy for use in his spiritual contribution to human progress. This force is described by the Tibetan as 'embodying the dynamic of determination, or of enlightened, enthusiastic will'. We have but to lay hold of this abundant energy stream to transcend our sense of futility and become joyously effective. This new energy is perhaps the most needed factor in accelerating discipleship work in the world today, and it is ours for the taking.

THE FORERUNNERS

by Blodwen Davies

The Alpine Christians

Part 1

There is a unique revival of the ancient teachings of the Buddha, and it is penetrating into the western countries and finding devoted adherents on every hand. It is on the foundation of this teaching that Christ will raise the superstructure of the brotherhood of man.

(THE REAPPEARANCE OF THE CHRIST)

THE Mennonites first came into this valley of the Little Rouge more than a hundred and fifty years ago. They drove their cattle before them and walked behind the conestoga wagons laden with their household goods, their spinning wheels, looms, pots and pans, books and china and their farm implements. They settled in the pine and maple forests and cleared the land. The intangibles they carried with them, faith and traditions and patterns of human relationships, and their skills made them the finest settlers in Upper Canada.

Most of these people had come from Switzerland and spoke Swiss-German. Far back in apostolic times they were Celtic people living in the southern foothills of the Alps, long before there was a Switzerland, but only Cis-Alpine Gaul. They have never been Roman Catholics nor have they been Protestants. These Alpine Christians, in spite of centuries of persecutions and a long history of martyrdoms, of enforced wanderings as displaced persons, into Switzerland, into the Palatinate, into Holland, across the seas to Penn's Sylvania, and so at last to Canada, and with the inevitable inter-marriage with related groups, still preserve the imprint of an era which to us is remote history.

In this brief space only a small part of the story, garnered from myth and legend, from old and half-forgotten books, and from their folk culture, can be told, some evidence of what happened in the deep valleys of the

Alps in the lost thousand years of Christianity, as it has been called, from the sixth to the sixteenth century.

From many sources and traditions come clues that say they were Christianized in the first and second centuries of this era. Between Rome and the valley of the Po River lay a great virgin forest such as these people came to in Upper Canada. No one willingly went into it, but Christians fleeing from the wrath in Rome braved the forest and travelled north until they came out in the plains about the Po. It is said they settled among the Celtic farmers north of the Po and taught them the new gospel. This would have affected the area in and near the Ticino valley and it appears that many of the ancestors of my neighbours came from this part of the Alps.

History and Myth

There is another story that illustrates how the Alpine world learned of the Christian Mystery. At the mouth of the River Rhone, west of the Alps, there is an ancient church, half fortress, facing the sea, built to commemorate the sea-borne Marys, Mary Salome and Mary Jacobi, sisters of Mary, the mother of Christ. Part history, part myth, the story is that James, the brother of Christ, who headed the new community after the crucifixion, tried to keep the Christian movement a Jewish sect, within the synagogue. There it was free from Roman persecution as the Jews had free-

dom of religion in the Empire. But those who knew the new message was for all the world, broke with James and began teaching to non-Jews. At once the movement was regarded as subversive by the Romans and all followers of Christ were marked for persecution. There was then a scattering of his followers and among those who escaped secretly was a group including the two Marys who were the aunts of Christ, James and John, the sons of Salome, Joseph of Arimathea, Mary of Magdala and others. They left in a ship, and since James and John were fishermen, and Joseph of Arimathea a rich trader, the journey from the coast of Palestine to the mouth of the Rhone is quite a reasonable tradition. There are other traditions, legends or folk memories, of Joseph trading to Britain when Jesus was a boy and once taking him there. Also Joseph is said to have headed the first band of Christian missionaries sent from Gaul to Britain where they built a chapel of wattle at Glastonbury. The journey of trade to Britain was up the Rhone, navigable for 175 miles to Lyons, then across Gaul to the English Channel and so to Britain.

The two Marys, however, were middle aged, or elderly women, and the story goes that when they landed at the mouth of the Rhone they took refuge in an abandoned temple while most of the others moved on. James and John returned to the east, Mary of Magdala went up the Rhone into the foothills.

However, to this day, each May there is a great festival in the battlemented church to commemorate the coming of the seaborne Marys. Representatives of the people, on the white horses for which the area is famous, ride into the sea carrying an image of the ship. In the church, the bones of the two women of Bethany are lowered in a casket from the nave to within reach of the hands of the pilgrims.

It is a fact that the Celts of the Rhone Valley were Christianized in the first century. Later, when persecution by the Romans began, the natural thing for the

Christian Celts to do was to flee into the hills, and over the mountain passes (perhaps by the very route that Hannibal had taken with his cavalry and his elephants) to seek refuge in the deep and rugged valleys that all led to the valley of the Po. Like Hannibal, at the top of the divide, they could see for many miles down the rich and fertile plains along that great river. In isolated groups in these Alpine valleys the Christian communities cleared their little fields, raised cattle, built homes and lived quietly, guarding the teachings for which they had paid such a price. These and the Christians who had fled from Rome and their Celtic converts, became, in time, the Defenceless Christians who would not use force even in self-defence. Here, century after century, they met for worship from home to home, with only two religious ceremonies, baptism and commemoration of the Last Supper. Their religion was personal and social. The celebration of communion was part of a long day's meeting and included the washing of feet, the kiss of peace, the love feast and the taking of bread and wine as a solemn memorial. There was no wealth among them. They were all farmers or herdsmen or artisans or housewives. Their church officers, elected by lot, as was the biblical custom, were the preacher, the deacon, and, when there were several of these communities, a bishop, or overseer.

Resistance to Rome

This life continued for centuries. The Christian Church north of the River Po resisted the Roman Church until the eleventh century, when the first steps towards the Reformation had already been taken. Constantine in the fifth century had created the secular church, but the Bishops of Turin, of Milan and of Aquilae for centuries resisted the accumulations of Roman ritual; images, worship of the saints, confession, purgatory, celibacy of the priesthood, the dogma of the Immaculate Conception, all theses accrued from century to century, from Pope to Pope. But Celtic Christianity refused to follow the Roman customs. There was no enmity between the Alpine church and the little obscure groups of Men of the Valleys; Alpine bishops in

those days had neither wealth nor power, but were men who served without pay for they were men who earned their own livings as St. Paul did.

As the Roman Church increased in power, and wealth, and became a great institution, the Men of the Valleys regarded the members of that Church as apostates, men who had fallen away from the original teachings. The Church in the Wilderness was relatively safe until the 11th century.

Voltaire once wrote that the people in the Alps refused confession in the 8th and 9th centuries. 'The people in these districts,' he wrote, 'seem ever to have had a disposition to adhere to the usages of the primitive church and to reject the dogma and customs which the church . . . saw proper to adopt.' Those, he went on, were known as Albigenses, Waldenses, Lollards and so on and were remains 'of the first Christians of Gaul'.

In the 17th century Sir Samuel Morland wrote the history of these people for Cromwell, who was their protector, and collected documents throughout the Alps to prove their origins. He deposited 21 volumes of documents and manuscripts with the Library of Cambridge University in 1658, the year of Cromwell's death. Years later it was discovered that the first seven volumes, covering the apostolic origins of these Alpine Christians, had disappeared. It was believed that they were removed by a Jesuit in the time of James II.

The first real revolt came with Peter Waldo of Lyons and then began the long history of the martyrdoms that persisted long after the Reformation. Sadly enough, the Reformed Churches, who brought so much of institutionalism with them into the Protestant age, continued to persecute the Defenceless Christians quite as mercilessly as the Roman Church had ever done. The Alpine Christians did not join the Reformed or Protestant Churches because they, too, seemed to be far from the simplicity that the Men of the Valleys, or the Vallenses, had cherished through the centuries. They

went on their way, persecuted, martyred, displaced, wandering over the whole face of Europe, dispossessed and despised. But wherever they settled, on waste lands which they brought under cultivation, they were the yeast that caused a ferment in men's minds, causing doubts and uneasiness with things as they were. They sparked the non-conformist movements, new communities of plain folks, and at last came the Quakers, the nearest approach to the Alpine Christians.

Sanctuary in the New World

The last wave of persecutions, when men were martyred or sent to the galleys out of Switzerland, came to an end with the end of the 17th century. By then many of the Swiss had reached Holland, where the Mennonites had become a powerful community with funds set aside to help the wanderers emigrate, for Penn, whose mother was a Mennonite, had shaped Pennsylvania out of frontier lands. He offered the last remnants of the Celtic Alpine Christians freedom of conscience in his colony. The first comers were dismayed to find black slavery in Pennsylvania and petitioned the Quakers to set the Africans free.

The settlers in Pennsylvania between 1685 and 1750 realized that rebellion was brewing. They had given their loyalty to Britain in return for religious freedom. When the revolution was over they turned their backs once more on their beautiful farmlands and began the long journey on foot to the new frontier in Upper Canada. Here their folk-wanderings ended. Once again they cleared forests to make farms, as they had done so often in their history, and they went on electing their preachers by lot, baptising and commemorating the Last Supper in the log cabins in the clearings as their forefathers had done since the days of the apostles.

In this community they maintain many of the folkways of the Swiss Brethren. Their ministers are still elected by lot and are unpaid. The little white church is austere. Thirty or forty join in a spring house-cleaning bee, and it is scrubbed and polished

inside and out, while the men tend the little burying ground with its plain stone markers.

I once asked if I might see the books of this church, built in the 1850's when the community was too big for house meetings any longer. There was only one book, with the annual minutes of the election of trustees for the property. There was no treasurer's book. They had never had a treasurer. They did not own a collection plate. But there was a deacon who took gifts for the needy and looked after any member in need of help or advice. Their generosity is unbounded. Few of their own need help, unless disaster strikes, a barn is burned, or some farmer is too ill to care for his land.

They are simple in their dress and the women wear sheer, white prayer coverings.

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Jung, James, Thorndike and others were forerunners) will increasingly become the order of our lives. Astrology, predicated upon the advanced teachings of the soul as given to the world by the Tibetan, and charted to the reverse wheel, will be taught in school and resolved in the twinkling of an eye upon astrological computing machines.

Arena of Consciousness

While these and many other features will be commonplace in the age ahead, nevertheless the dominant note will be the fact of humanity's pilgrimage into the world of the soul, the second aspect of the Trinity.

'The present is the first period in the long history of the Earth in which the evolutionary process, through the instrumentality of man, has taken the first step toward soul-consciousness', declares Julian Huxley, famed philosopher and scientific writer. 'In becoming aware of his own destiny man has become aware of that of the entire evolutionary process on this planet. The two are interlocked. This is at once an inspiring and sobering conception.' To this event Mr. Huxley gives the name 'evolutionary biology', and avers that it would have been impossible in any other previous age on our planet.

But the new age will also bring its problems. Equipped with control over

They are soft spoken and gentle of heart, refraining from criticism and from invectives. They still practice feet washing, exchange the kiss of peace, and have no communion plate, only the bread and the cup of common use. Membership is only through adult baptism and they are still non-combatants in war time. They seem to have forgotten their history of persecution and martyrdom, putting the memories aside and holding no resentments.

It has been a strange and moving experience to find these traditions among the good farmers of my neighbourhood. But somehow, down the centuries, these people have brought through the Piscean age, the evidence of the first impact of Christ upon the world of his time.

environment such as he has never before known, man will also be in position to create vaster havoc. Charlatans and black magicians will flourish as never before. Strangely enough, initiates of second degree, the home of the real black magician, will be equipped to use their newly found powers for evil if they have not attained a co-eval degree of love for their fellow beings. With well-developed ability to sway people, this problem is said to be one which humanity must guard against lest it be sucked into the dark vortex.

Of this bright, promising era through whose portals we are now passing, Djwhal Khul in *White Magic*, has this to say:

'In the animal kingdom the effect will be the elimination of pain and suffering, and a return to the ideal conditions of the Garden of Eden. When man functions as a soul, he heals; he stimulates and vitalizes; he transmits the spiritual forces of the universe, and all harmful emanations and all destructive forces find in the human kingdom a barrier. Evil and its effects are largely dependent upon humanity for a functioning channel. Humanity's function is to transmit and handle force. . . . When acting under the influence of the soul, force is rightly and wisely handled and good eventuates. True it is indeed that "the whole creation travaileth in pain waiting for the manifestations of the sons of God".'

This is the kingdom of the Christ whose words, 'These and greater things than I do ye shall also do', is keynote of the approaching Golden Age.

BOOKS AND PUBLICATIONS

Faith, Freedom, and Selfhood. By Charles R. Stinnette, Jr., Seabury Press, Greenwich, Connecticut, U.S.A. \$4.75.

Here is a book which should prove of interest to *Beacon* readers, as well as others who find cause to evaluate their attitude toward freedom, a book which shows a thorough scholarly approach with a careful analysis of the problems of modern society caused by the loss of inherent dignity in the mass-produced man of today. Although much has been written about freedom and its motivation. Dr. Stinnette has concentrated upon strengthening ourselves for the approach of freedom.

'... While the psychiatrist and the theologian have been preoccupied with tracing the consequences of lost freedom they have tended to leave the victim, like the stricken traveller in Christ's parable, unattended and safely relegated to the other side of the road...' 'Instead we find ourselves catapulted into a Pavlovian world in which we cannot claim even our souls as our own. We are the victims of mass psychology. We are the manipulated'.

For Dr. Stinnette, freedom is a gift and the fruit of community, and with this in mind he devotes a major portion of his book to his interpretations in acquainting us with his ideas. 'Man's freedom is the expression of his uniqueness, his integrity and self awareness, his capacity to act and to decide for himself'. In freedom Dr. Stinnette sees man's imaginative participation in more than one realm of time and space. For him it is his response and giving in love. 'It is the fulfilment of the gift which God made possible when he laid the foundation of the earth and set man in the midst of it. Man's freedom and the community which sustains that freedom are rooted in God. It is he that hath made us and not we ourselves'.

Having explored the relation of freedom to community, the author shows us how through man's own inner integrity and his own striving he develops his selfhood. Just as freedom is the gift of community, so 'selfhood is only fully realized in that community which affords freedom'. And in this relationship, man has to be both subjective and objective.

Our modern society has alienated our nature from community and it is only by a genuine giving of ourselves that we can realize the true meaning of freedom. 'To know oneself is to know oneself as known by God. This is not only the surest route to self-knowledge but also the only guarantee of freedom. For here both selfhood and freedom are the ends for which the community exist.' And it is only by right living by renunciation of our own desires that we can truly again find what we have lost.

FLORA COBLENTZ

Philosophy For A Time of Crisis. By Adrienne Koch. E. P. Dutton & Co., New York. \$5.95.

In a period in which man finds himself confronted with a crisis in civilization, such as the present, Dr. Koch has undertaken a work which well merits our careful attention. Realizing that only through man's personal awareness and insight can he stem the rising tide as it sweeps over our Western civilization, she has chosen fifteen of the greatest thinkers of our time and united excerpts of their works in her book. Names already familiar as both thinkers and leaders in their separate fields such as Albert Einstein, Arnold Toynbee, Ignazio Silone, Sarvepalli Radhakrishnam, Bertrand Russell, Jean-Paul Sartre, are among those chosen to express their philosophy and challenge our points of view. By giving the essence of each writer's thinking on our current crisis, Dr. Koch has united a carefully selected group of valuable writings.

Nor has she merely satisfied herself furnishing these excerpts but she has added an introduction and a concluding chapter in which she sets forth her own interpretation of the major trends and aspects as she views the crisis. In a thoughtful and well analyzed chapter Dr. Koch distinguishes between the two important phases of the philosophy of our times—the personal or direct, and the more general which recognizes ourselves as living in a world with problems of human significance.

'This crisis, therefore, can be viewed as one of trying to reconcile and balance technological development, based on free and unrestricted scientific inquiry, with human spiritual development, based on the integrity of the human person and the necessities and obligations of human communities.'

There must be a vision which will not only foresee but also weld together the human needs and the scientific means. Toward this end our philosophers have all moved to enable us to explore a world of greater freedom and reason. The author's position is further exemplified in the following:

'... The issue is whether one must therefore consider that the ideals of "life, liberty, and the pursuit of happiness", the ideals of freedom, reason, and science, have shown themselves to be bankrupt. Or have they proved themselves to be the continuing ideals of the non-Communist world—powerful enough to take root where they never did before? The philosophers who have been our spokesmen have a common faith, a faith that we can move forward to explore ways of life that would approach a life of freedom, of reason, and a world civilization.'

This book should prove a stimulus to those who are interested in solving the contemporary world dilemma.

FLORA COBLENTZ

This is Spiritual . . .

THE word 'spiritual' refers neither to religious matters (so-called) nor to the Path of Discipleship or the Path of the major or higher initiations, but to the *relationships* on every level of the cosmic physical plane, to every level from the lowest to the highest. The word 'spiritual' relates to attitudes, to relationships, to the moving forward from one level of consciousness (no matter how low or gross, from the point of view of a higher level of contact) to the next; it is related to the power to see the vision, even if that vision is materialistic as seen from the angle of a higher registration of possibility; the word 'spiritual' refers to every effect of the evolutionary process as it drives man forward from one range of sensitivity and of responsiveness to impression to another; it relates to the expansion of consciousness, so that the unfoldment of the organs of sensory perception in primitive man or in the awakening infant are just as surely spiritual events as participation in an initiatory process; the development of the so-called irreligious man into a sound and effective businessman, with all the necessary perception and equipment for success, is as much a spiritual unfoldment — in that individual's experience — as the taking of an initiation by a disciple in an Ashram.

All activity which drives the human being forward towards some form of development (physical, emotional, intuitional, and so forth) is essentially spiritual in nature and is indicative of the livingness of the inner divine entity. The discoveries of science, my brother, or the production of some great work in literature or in the field of art, are just as much an evidence of 'spiritual' unfoldment as the rhapsodies of the mystic or the registration by the so-called occultist of a contact with the Hierarchy.

There will, however, come a point in the experience of all those thus making a spiritual approach along some specialized line, where a meeting place will become apparent, where a joint goal will be unitedly recognized, where essential unity under diversity of forms, of methods and of techniques will be acknowledged, and where pilgrims on all ways of approach will know themselves to be one band of demonstrators of the divine.

*from The Rays and the Initiations, A Treatise on
the Seven Rays, Vol. V., p. 364-365*